

# THE BAPTIST.

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We are impressed that in many things we are acting wisely, but leaving weightier things undone. Extortion is a common practice with some church members and even deacons are not altogether free from it. Hear what the Bible says of this sin: "Thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten Me, saith the Lord God." Eph. 22:12. "I have written unto you not to keep company if any man that is called a brother be a fornicator, or covetous, or a drunkard, or an extortioner; with such an one no not to eat" 1 Cor. 5:11. No thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of heaven. With such men for officers any preacher, who is true to his calling will have no trouble.

Fiction is confessedly an important department of literature. Some very ignorant, but good-meaning people pronounce upon fiction wholesale condemnation. There is fiction and fiction, some very good, some distinctly bad, and some indifferent. The most striking thing about fiction of this day is the enormous quantity of it. The American Weekly is authority for this statement: "Of the total number of novels last year Italy and Spain produced some 600 between them, France about 600, the Scandinavian countries the same, Russia, with her enormous territory produced about 800 novels, the German people came next with more than 1,000, while the Anglo-Saxons led all with more than 2,000 titles." Doubtless the greater part of these more than 55,000 different novels is trashy and will prove ephemeral; but one out of the 55,000 may weather the storms of criticism and take rank with the classics. Pilgrim's Progress and Paradise Lost will never die, and possibly once in a century their like may occur.

Of the thousands of authors in the scramble for audience, most are doomed to eternal night. It will be a fortunate thing for the world, if the matter shall be settled on the principle of the "survival of the fittest." So that the verdict of an intelligent public will consign to oblivion all the vile and pernicious, and elect to the rank of the immortal that which is pure gold. Books are companions, and ought to be judiciously selected.

Added to the millions of volumes of fiction annually finding their way into the hands of the people are an equal number in other departments of literature. Literally the world is flooded with books. The author of the Book of Ecclesiastes must have had this day in his prophetic mind when he

said: "Of making many books there is no end." The disciples were wise enough not to undertake to put into book form all that their Lord (only one man) did in a short life of 33 years. John said (21:25) "I suppose that even the world itself could not contain the books that should be (would have to be) written." But it seems that this age is trying to write out all that all people are doing, and have done, in their many long lives. Whatever books are extant, let the Book of books be on the centertable in every home, and be used daily by the inmates, and all will be well.

If not the public conscience, at least the universal law of nature, in Italy, seems to be asserting itself, demanding repose on the Lord's Day. It is said that on the 25th day of May the Malabran Theater in Venice was packed from cellar to garret by an immense audience assembled to approve the proposal of the government to enact a law requiring the observance of the Lord's Day as a day of physical rest. There were fifty-one working men's societies with flying banners on the platform.

The parliament deputy was the presiding officer. This great mass meeting unanimously and enthusiastically adopted the following: "Convinced that it is the inalienable right of society, in harmony with its continued progress, to protect the health (physical and intellectual) of its members, to cultivate the sentiment of the family, and elevate the civil, moral and spiritual tone of the people; convinced, moreover, that nothing can contribute more to these lofty ends than the observance of Lord's Day repose; and convinced that the recent action of parliament in accepting a proposal to sanction this repose by a law of the State will materially further these ends; this assembly votes that closing of all shops and places of business on Sunday should be made obligatory, so that there may be none open to take advantage of the others closed. This assembly prays parliament speedily to carry this project into law."

It is said by scientists that all nature, both animate and inanimate, demands one-seventh of the time for rest. Machinery will do more full days' work in its lifetime, and do better work, if allowed to rest one-seventh of the time. The heart is in action six-sevenths of the time and at absolute rest the other seventh, so physiologists assert. Then apart from a religious consideration of the question of the Sabbath there are weighty reasons why man should rest physically and mentally on the Lord's Day.

The Sabbath was a civil institution be-

fore it became a religious institution. From a civic, therefore, as well as from a religious standpoint, its observance is obligatory.

These brethren in their flight over the State alighted in Jackson on the 10th inst. At 3:30 p. m. Dr. Spilman delivered a fine address, to an audience who accorded perfect attention for an hour, on "Seven Marks of a Good Sunday School."

1. A correct relation to the church. It is a part of the church—the teaching department. The church should elect the superintendent and take care of the Sunday School financially and otherwise.

2. It seeks to reach all in its territory and to enlist them in the school. This requires careful organization.

3. It must be divided into different departments, and each department classified to the best advantage.

4. It must be manned by efficient officers and teachers.

5. It will have a training school for preparing teachers for teaching in the Sunday School—one of the most responsible positions in the world.

6. It is equipped with maps, charts, blackboard and other necessary things.

7. It does something. Its results will prove its mission divine.

This address did not fail to generate impetus, inspiration and enthusiasm. The point more emphasized than anything else was that Sunday School teachers are to teach God's Word, keeping most prominent in their minds and hearts and efforts the salvation of souls. The address was much appreciated and will, beyond any question, do much good.

At 7:30 a very large congregation assembled. The first half hour was given to an open conference, conducted by Bro. Landrum Leavell, our State Sunday School man. In this meeting questions were asked by any who desired to ask them, and suggestions and information were given by the conductor and others in the audience as they might volunteer to do so. This proved to be a very helpful part of the exercises.

At 8, Dr. Spilman delivered an excellent address on "How to Attract and Hold a Sunday School." He showed very conclusively that the way to get people, old or young, is to "go" for them, and when you get them into the Sunday School give them something worth their time and consideration. And, if after all this some drop out, "go" for them again, and again, until they shall be reclaimed. Never let loose. The visit of these brethren here will be productive of untold good in various ways.



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## The Deacon.

As with the office of his pastor, so with that of deacon, he who desires to fill a good thing. The deacon must be a grave, single tongued, sober, honest, hardy man, capable of looking after the finances of the church, and many other things that he will be called upon to do from time to time.

In his place there is no other man in his church as the faithful deacon, and an inspired apostle has said: "They that have used the office of deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." This, from the Apostle Paul, is enough to settle the honor that God has placed upon the office of deacon, and in what high esteem that faithful office bearer is held by Him.

Of course, with the deacon as with the preacher, there are multitudes of them that are absolutely worthless so far as mortal eyes can discern. But then, God knows; and to Him they must stand or fall. Again, with the deacon as with the preacher, there are thousands of good ones. God has plenty of good material in every church of His plant, out of which deacons can be made.

The good deacon takes more of a blow that was aimed at the church. He loves his church, and for her he lives, and for her he strives, and, if needs be, for her he dies. He also wards off many a hurtful dart that was aimed at the very heart of the pastor, the one being, most of all, of earth, on whom the life of the church depends. He stands close along by the pastor's side, and cheers him on his way. He is a man of faith, of prayer, full of good works and of power. He looks closely after the finances, the sick, the poor, the stranger, the new-comer, the heating and cooling of the house, and scores of other things that come along in the life of a church.

It is absolutely imperative that he attend all the services of his church, lest he bring the cause into disrepute by staying away and not giving it the support of his

bodily presence. He comes on time, too, arriving in good time to shake hands, inquire into the needs of those who may be in need, greet visitors with a warm good hand-shake, and show them to a good seat, and have a word of cheer for the organist, and the pastor as well, and the sexton. No deacon ought to despair of usefulness, because he can't do his office work with the ease of some others of whom he has heard. There are deacons and deacons, every one having a place to fill, which he ought to fill in the fear of God, never minding so much what men may say—they will say enough!

The whole church ought to think kindly of the deacon, and help him to bear his office work. He needs sympathy, advice and help. He is your deacon, your servant of the church for Christ's sake; and, as such, you ought to regard him very highly for his work's sake. Don't wait for him to do all the honors and services of the church. You share its joys and responsibilities with him, for you are a servant yourself, for whom there is very much work to do.

If the finances of the church are kept straight, almost everything else will be in good working order. So let the deacons spare no time in looking after this department of their work. Let them always keep in a good humor, especially, when dealing in money matters with those who may feel a little sore about some little something, or—nothing, as is usually the case. But let them be prepared for some kicks, for it is hardly possible to run anything so big as a church without rubbing the hair the wrong way occasionally.

There are no better men on this earth than the noble army of men who serve the churches, ungrateful and unsympathizing churches too, many a time, in the God-ordained capacity of deacons. May heaven's choicest benedictions rest upon their heads forever!

## Several Changes.

With the close of the year there will be quite a number of changes in the pastorate, unless this proves to be an exception to the general rule. Some changes in our larger town churches have already been announced and we hear that others will come. There are, of course, valid reasons for some changes, but we are persuaded that we Baptist people are having too many, and some that ought to be avoided. Our observation is that our Baptist churches are changing pastors about as often as our Methodist brethren are.

There are weighty reasons against frequent changes. This fact is suggestive that changes ought not to be made hastily, or to gratify one or two members. Generally pastors are moved by two or three prominent members, and sometimes not because they are convinced that some other minister would do more good than the outgoing pastor, but because of some personal dislike or consideration. No one will say that times do not come when pastors ought to move. Sometimes the pastor outgrows the church, and community

and ought to go to larger fields. And sometimes the church outgrows the pastor and must seek a man who can lead. There are several churches in Mississippi suffering for wise and aggressive leadership in the pastoral office.

But without entering into a discussion of the causes of pastoral changes, we enter a plea that, when they must come, all concerned be very considerate of each other's rights and feelings even. There is always a right way to effect these changes, and there generally are many wrong ways.

It is therefore of very great importance that churches be guided in settling, as well as in unsettling, a pastor. Waiting before God in much prayer is the privilege of every church and should be practiced. The Holy Spirit was sent into the world to abide with God's people, to guide them into all truth and wisdom. It is this Spirit that calls men unto salvation and it is his prerogative to call men into the ministry, and, if into the ministry, also into particular pastorates. If the Holy Spirit is dominant in the heart of the preacher and also dominant in the churches, the preacher and church will be lead towards each other or else away from each other.

Our plea is, as we are approaching the season for the breaking up, and formation, of pastorates, that a very wide place be given the Holy Spirit, that He may lead both preacher and people to do what God will sanction and bless. There is great danger right here that people may fool themselves fearfully, by acting on some personal motive or consideration and not yield the lead to the Holy Spirit. Let us leave the matter of dissolving or forming the pastoral relation entirely to the suggestion or impression of the abiding Comforter.

There are various reasons and encouragements urging Baptists to great undertakings for next year. But it is patent to every one that our success as a Baptist people will be measured largely by the efficiency of the pastorates. There is not a church in this State that will not do something for missions, education, sustentation, Orphanage and other objects to which we contribute, if the pastor will do his duty in leadership. His duty will not stop at properly instructing his flock, but will culminate in his giving personally every dime he can. The pastor must lead his people in instruction, in living, and by all means in giving.

We would suggest that much prayer be made everywhere that God will put it into the minds and hearts of his people to form only such pastoral relations as will be fruitful of the largest possible upbuilding of His kingdom.

## Is there Danger?

Judging from a communication that appeared in our last week's issue, together with some remote insinuations, we conclude that, even at this late hour, some brethren still fear that the B. Y. P. U. is, or is likely to become, an usurper. A restatement of one or two of the fundamental principles of this movement may help

some of these good brethren who oppose this agency of the churches, because they fear that it may rob the churches of some of their prerogatives and glory. It is perfectly natural and right for a Christian to be jealous for the prerogatives and glory of the churches. All any converted man needs to know is whether any agency, real or supposed, will in the outcome help or hinder the cause of Christ. This being settled, there is no difficulty in fixing his attitude towards the movement. With reference to the B. Y. P. U. movement let two things constantly be borne in mind. 1. It is clearly stated in the B. Y. P. U. constitution that a B. Y. P. U. cannot come into existence, nor continue in existence, except by a majority vote of its church. As a Baptist church is an independent institution it can put on foot any sort of a movement it may desire or deem best. A church can set aside this agency whenever she chooses to do so. 2. The church, according to the provision of the B. Y. P. U. constitution, must elect all officers in the B. Y. P. U. As this agency is born according to the desire of the church, and is entirely in the hands of the church, surely it will not be allowed to destroy or impair the church—the church will not commit suicide. The existence of a B. Y. P. U. in a Baptist Church is purely a question of expediency and efficiency. If such local church is not capable of determining what agencies or machinery it needs best to carry out the will of its Lord, then who, or what, is capable of doing this?

To our mind there is absolutely nothing in the characterization given to the B. Y. P. U. by the Commercial-Appeal reporter. A reporter to a secular paper is liable to say almost anything in the world. We have never read a correct report of the doings of any Baptist body written by one who was not a Baptist. They seem utterly unable to catch onto Baptist phraseology, technicalities and nomenclature. They all seem to use the language of Ashdod. No; there is no danger in a B. Y. P. U. Any church that desires one, and is willing to do some of the hardest work it ever did do, can have one. If a church does not wish one, it cannot be. And, if a church has one and wishes to do away with it, it can do so. A B. Y. P. U. is absolutely helpless in the hands of a sovereign church—more so than a new-born babe in the strong hands of a stalwart father. But may it not grow? Yes; in size, but not in authority.

## Notes and Comments.

The revival season is still on in our churches, for which the Lord be praised.

"The widow's mite," you know, was all she had, even "all her living"—how much was yours?

Remember that it is "the truth," the whole truth, that is to be spoken in love—everything that is found in God's holy Book.

"If any man serve Me, him will My Father honor," here and now, as well as hereafter, is of daily demonstration amongst us.

"The New Testament is Baptistic; but it is not a 'Baptisticism,'" or that is what the venerable Dr. S. H. Ford, of The Repository, thinks about it.

Why is it that the people who meet the new pastor, as he comes into town, at the train, are not the people usually, who go with him to the train, when he takes his departure to another field?

It is not *how long* one has been pastor of a church, so much as it is, *what has been done*, since he has been pastor? Is the church living, or dying, under your ministry? Is the important thing to be considered.

That is right—you have very nearly let the whole year pass without paying your pastor anything, now pay him all at once, and a little over for good measure. Blessings upon your head, brother, sister, in behalf of your pastor.

A little Scripture now and then, put in some sermons, would not hurt them a bit. The poetry is all right; but don't neglect the Scriptures to put in a verse or two, occasionally, anyhow. "Preach the Word" is the apostle's injunction.

Commissioner Moses, who had the superintendency of all the school in the Philippines, and is not a Catholic, has been removed, and a Mr. Smith, who is a Catholic from San Francisco, placed in his stead. The only charge against Mr. Moses seems to be that he was not a Catholic. The Pope has not been hobnobbing with the president for nothing—not much he hasn't!

Gratitude ought to prompt some of our churches to make larger gifts to Home and State missions than they do. There are some churches that have been "taken in out of the wet" and helped into good and comfortable houses, yea costly houses, that give more to Foreign missions than to Home and State missions both put together. This ought not to be. Whatever you forget to do, do, do not forget the benefactor.

It is all out of proportion, to have 300 members on the church roll, and only 100 on the Sunday-school roll, more than half of whom are not members of the church, because of their age. Such a proportion is, at least, three to one the wrong way. Here is room for preaching the truth in love, or as the Lord did in the 23rd of Matthew, which was also in love, although it cut some folks to the quick.

Rev. F. R. Gilmore, pastor of the A. M. E. church (colored) at Zion Hill, Miss., writes to "The Zion Record," Natchez, Miss., what the editor of that paper calls

a "very encouraging letter concerning his work." In the letter we read: "Sunday was a high day. At 11:30 a. m., we baptized six persons by immersion; and at 3:30 we baptized fourteen by sprinkling." Six to fourteen! No wonder the editor could say, "a very encouraging letter concerning his work!" The "fourteen" must have heard "something else" before they heard the Scriptures, however, else it might have been more "encouraging" still.

The Presbyterian Confession of Faith in reciting the Scriptures on the subject of "baptism," in the "longer catechism," does not quote what Matthew and Mark say of the Lord's baptism; and, in giving the account of the Eunuch's baptism, it stops before it gets to where, "they went down into the water, both Philip and the Eunuch and he baptized him." Wonder why the makers of the "confession" omitted these important parts of the Scriptures, on the subject, before them, and especially so since they were supposed to be treating it exhaustively?

## "Helping Zeke."

Lafayette, the Frenchman, was a helper to the American cause.

"Stonewall" aided much in southern victories in the civil strife. Lee called him his "right arm."

Washington rendered a service immortal to the thirteen colonies and gave the world a life destined to set aglow the heart and life of aspiring youth.

A godly general helped another to find a Savior by his pious example of prayer before entering upon a thing of moment. Another man desired the aid of a friend in having him get out of his sunshine. His friend made him cold. Job's "friends" dropped ice into his heart when they found him in a corner. Our friends often aid us much by keeping out of our sunshine—and we are thankful.

"Zeke" had accomplished the feat of killing six full days in doing "nothing." He and Daniel were partners. Daniel was "helping Zeke." "Zeke" usually has many helpers—a rare exception if he has only one. It may chance, now and then, that all he meets is "saw wood and say nothing." And then he is miserable—everybody at work.

"Zeke's father was going to be away a week. He instructed "Zeke" and Daniel to harvest a piece of corn. On Monday they decided they could do it in three days and would play the first three. Thursday morning they concluded it too much for three days and would not spoil the task in the accomplishment of only a part of it. The angry father asked "Zeke" what he had been doing. He said: "nothing." Daniel's answer was: "Helping Zeke, sir."

"When the trumpet of God shall sound, and the nations gather round," the answer of full many a one will be: "Helping Zeke!" "Helping Zeke!"

"The time is far spent, the day is at hand; let us therefore cast off the unfruitful works of darkness."

J. E. PHILLIPS.



## Desertion and Remarriage.

Marriage is an agreement between one man and one woman to live together after God's ordinance as man and wife. This union cannot be dissolved by any legitimate act of man. "What God hath joined together, let not man put asunder." But the relation may be dissolved by death, or by fornication. The only authority the State has is to record and annul, and during the contract, and officially announce its dissolution; so as to make provision for the altered relation of the parties.

Does the Apostle Paul in 1 Corinthians 7:10-16 add wilful desertion as a second ground of divorce and remarriage? Nearly all our States and many churches recognize this as a valid cause.

In referring to the conduct of a husband and wife when both are Christians, he says in verses 10 and 11: "Let not the wife depart from her husband: but as the church departs, let her remain unmarried, or be reconciled to her husband." Though he treats a case not mentioned by Christ, yet he is in accord with him. The marriage relation is sacred, even when one of the parties is an unbeliever, and the believing party should not disturb it. "But if the unbelieving departs," the Apostle continues, "let him depart. A brother or a sister is not under bondage in such cases, but God hath called us to peace." If we understand from these words that wilful desertion relieves the discarded party from the bond of matrimony and leaves him free to contract a second marriage.

In answer of this claim, against the contention that only death and annulment relieve the innocent party of the conjugal obligation and justify remarriage, it is important to state that Paul does not disclaim divine authority for his teaching when he says: "To the rest I, not the Lord." He evidently means that the Lord Jesus in his personal ministry did not apply his teaching to the special case on which the Apostle wrote, and the influence of the Spirit of God.

Christ clearly and explicitly declares in Matthew 5:32 that only fornication is a ground of divorce from the bond of matrimony and qualifies the innocent person for remarriage. Some parts of Paul's teaching seem to make, and all of it is consistent with, the claim that he was speaking of permanent desertion, divorce from bed and board, on account of desertion. Indeed, would not the Apostle, who received his commission directly from Christ, agree with him on a matter of so great practical morality?

When he says, "To the rest I, not the Lord," he meant that in his personal ministry Christ only laid down a general rule, and that concerning the criminality of the divorcing party, and that rule to particular cases, and that nothing concerning the course a divorced person should pursue. He did not claim that Christ's words had no reference to mixed marriages.

Beyond all question, the Apostle teaches in verse 11 that if a believing man desert a

believing husband she must remain unmarried, or be reconciled to her husband. And this instruction supposes that the deserted husband will remain single. A single life or reconciliation was the alternative for both. Even the deserted party was held by the matrimonial bond and could not contract another marriage, though civil law might authorize it.

But in the words, "if the unbelieving departs, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace," does not the Apostle teach that wilful desertion relieves the discarded person from the matrimonial bond and leaves him free to contract another marriage? If this interpretation is correct, it is applicable only in the case of the desertion of a Christian by an unbeliever. Beyond all doubt the Apostle teaches in verses 10 and 11 that if a believer desert a Christian both are to remain unmarried or be reconciled.

A fair interpretation of Paul's words in their connection, and especially in the light of our Lord's teaching, does not warrant the claim that desertion authorizes divorce and remarriage. He says that if the unbelieving is seeking to depart, let him depart. The Christian is not under bondage in such a case. In verses 10 and 11 he evidently uses the word "depart" in its ordinary sense. "If she departs, let her remain unmarried, or be reconciled to her husband." The wife is supposed to leave, not at the divorcing, legal word of her husband, but of her own accord. The separation is not regarded as absolute divorce, for it may cease at her pleasure. There is no intimation that the Apostle in verse 15 departs from the common use of the word.

When Paul says the deserted Christian is not "under bondage," he does not mean that he is free from the marriage bond and at liberty to marry again. This is the correct translation, "is not enslaved." The meaning is that the Christian companion is to acquiesce in a separation. The effort to prevent the unbeliever's departure would put the believing companion in a slavish position, especially if the unbelieving party made participation in idol worship the condition of a peaceful continuance of the conjugal union. The enslavement referred to is the opposite of a state of peace and not the opposite of freedom from the marriage bond.

It is desired to state some conclusions from this continued discussion. Fornication is a general term for unlawful sexual intercourse, and includes concealed sin before marriage and adultery afterwards. Our Lord says that this crime is the only ground of divorce and remarriage. Paul's teaching, under the Holy Spirit, can and should be interpreted consistently with that of his Master. Wilful desertion is a scriptural ground of divorce from bed and board, but not from the bond of matrimony, qualifying the innocent person for renewed marriage. No minister of the gospel should solemnize the marriage of an unscripturally divorced person. Legal divorce proceedings should be conducted on scriptural grounds. In the absence of such

proceedings, however, the right of marriage of a divorced person who has remained true to the connubial relation should not be denied, since Christ allowed such marriages. To require what he does not enjoin, or to forbid what he allows, is to become a judge and not a doer of his will.

H. F. S.

Vicksburg, Miss.

## The Conclusion.

Repentance and faith are the gifts of God wrought in the heart by the Holy Spirit in regeneration, enabling the sinner to realize his lost condition; leading him to Godly sorrow, and "Godly sorrow worketh repentance to salvation," or saving faith. 2nd Cor. 7:10.

Infants and idiots are not subjects of gospel address, cannot exercise repentance and faith; we confidently and trustingly believe, however, that God has provisions for them in the amplitude of the atonement.

Repentance and faith are the outward acts of the inward man—Spiritual man. The Christian represents two. We have a new, living, Spiritual man, living in the carnal man, and it is from the promptings of this new man, that we have the first fruits of the new birth, the exercises of the first fruits of the Christian graces, repentance and faith, followed always by the peace and joy of salvation, 2nd Cor. 7:10. This it seems to me eliminates the human side.

Man is an actor after he is acted upon, he receives all the benefits of the gospel plan and God is entitled to all the glory.

I believe Bro. Sample, that you and I are about agreed on the above. What is the matter with our good Bro. Hargis? This plan has engaged the minds of patriots, prophets, apostles and above all of Deity back in limitless eternity. I infer he is tired of reading and writing about the plan, when he says "let us have more of Christ and less of the plan."

We can't conceive of God having a purpose without a plan. Purpose is a Scriptural word if plan isn't. To purpose is to design, to plan is to lay down specifications for the execution of the purpose, therefore a purpose without a plan is purposeless; then let us have more of Christ and the plan. I am not among the number that believe one can't be saved under Methodist preaching, God is able to save to the utmost, in the gospel He manifests his power. He saved the thief upon the Cross and Saul upon the highway. I rejoice because I feel assured that there are thousands in Methodist ranks of pious Christian men and women. Apostasy as held by them, carries with it the thought of man's ability to "work out his own salvation," but God says, "for it is God that worketh in you." It contemplates a partnership between God and man, each having a part to do. God affirms, "by grace are ye saved through faith." He then makes the same affirmation negatively. Not of works, lest any should boast. It is unsafe to man, for if one believer may be lost, may not all? Jesus says, whosoever

believeth in Him should not perish, but have eternal life. It is dishonoring to God, it calls in question the statement of His prophet, "He shall see the travail of His soul and be satisfied," also Rom. 8th, 1 and 8th, 38-39.

Our Methodist friends pride themselves in this doctrine, (so called,) and mix it more or less in almost every sermon. How is this for soundness? "It is to be regretted that so many in the Baptist brotherhood are still tugging at the teats of Arminianism. When they pray you hear the language of Canaan, but when they write or talk you feel like you are in the precincts of Ashdod." This quotation from Bro. S. C. Jones in Baptist and Reflector is too true. I use it in a general sense. I feel that this liberal conservatism, (boasted of so much,) has been encouraged at the expense of truth, that the gospel is suffering in the house of its friends, and the bare possibility of apostasy deprives the believer of the joys of salvation. I am a confident believer in the gospel's final success, and that the church which Jesus Christ in person built upon the "rock," will never be prevailed against.

Indoctrination is what we need, to enable us to contend earnestly—lovingly—"for the faith once delivered to the saints." It will enable us to know more of God, and the plan of salvation conceived by the Trinity in eternity, and ending in the preservation and final glorification of the believer. Then preach to us Christ and the plan.

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent Word!"

W. T. STOVALL.

Leland, Miss.

## Rev. John P. Culpepper at Gloster.

By order of the First Baptist Church of Gloster this letter is written in reference to the work of Bro. John P. Culpepper as her pastor for six years past.

Bro. Culpepper gave notice when he accepted the pastorate this year that he would not be a candidate for the pastorate for another year. Some time since he renewed this notice.

The church feels that in justice to Bro. Culpepper something of a statement of her work as pastor for these six years would be right to give the public and that it is perhaps due him inasmuch especially as he is a young man. Many of the readers of THE BAPTIST in Mississippi are acquainted with the fact that this church was passing through troublesome times about the time he became its pastor. The church felt that she needed a wise, consecrated, discreet and patient leader as pastor to bring her out of the wilderness of despair that was hovering over her at this time. It is but fair to state all these elements the church feels that she found in Bro. Culpepper. He proved a complete pastor for the situation. As soon as he began his pastorate among us, things commenced to adjust themselves. The sky began to clear and hope, encouragement and inspiration cheered the hearts and lives of the membership.

After dismissing fully half of the working

force of the church, which went into the formation of another church, the old First Church commenced to grow, prosper and develop steadily from that day to this. Now she is stronger in membership than ever before. Three times stronger in loyalty and contributions to every interest fostered by the denomination and she stands united without dissimulation. She holds to the faith and practice without any by-ways or ifs or ands that would be a passport to her in any truly orthodox and loyal Baptist body in the country. Bro. Culpepper has always had much the largest congregation at all the services of the church than any other preacher in town—and it is equally so to-day.

He is a forceful and attractive preacher, and never makes an enemy, with all the equipments in the way of an education that Mississippi College and the Seminary give. He is a studious and growing preacher and would fill any pulpit in the land with credit. He is a student of human nature and endeavors to give to each one his due portion in due season. He never forgets anything and is even thoughtful of every interest of his church and the denomination. He leads in gentleness, patience and kindness, but nothing is neglected. Bro. Culpepper holds the complete confidence and highest esteem of every individual member of his church, and as far as we know of every individual in the community. It is in truth and in love that the church makes this statement.

Respectfully,

R. S. MCLAIN,  
B. E. JACOBS.

November 3, 1902.

Canton, China.

MY DEAR BRO. BAILEY:

The past quarter has been our heated term and there is not much to report. Mrs. Simmons and I spent six weeks in Macao in quest of health, and for rest. Since returning to Canton August 21st, I have been very busy, getting ready for the September class and then teaching the same. I had prepared to give fifteen lectures on the last week of Christ's life as recorded by Matthew. These were given at night to the class and the Boarding School and others. There are from 80 to 100 in attendance. The last night I had to ask Dr. Greene to take my place as the Dengue fever claimed me as a victim. The last week of the class I secured the Sai-nam pastor, Bro. Cheung Lap-tsoi, to preach every night for us. This he did well to the edification and benefit of those who heard him.

Dr. Greene had the Lion's share of the class work for the month, met with them for morning prayers, from 3 to 4 p. m., for lecture on Christian Ethics and for a half an hour each evening for singing. And he certainly enjoyed his work very much. Of course Dr. Graves had his usual work in the class from 10 to 12 each day.

Dr. McCloy and family started for Wuchow, their future home, this morning. Monday, October 5th, wife and I started with Bro. and Mrs. Saunders, and Dr. and Mrs. Hayes to their future home at Ying-

tak. It will take from 7 to 10 days to get there. We will stay a few days till they get somewhat settled, then we will return to Canton. Bro. Williams and lady will be here and go to join them in about a month. We feel that these new workers for this Hak-ka work are here in answer to our prayers. And we bespeak for them an interest in your prayers in beginning this work.

There were six baptisms at my Shiuhing station last quarter. At all of these stations some 300 have been baptized this year.

With Christian love, I am,  
Your missionary,  
E. Z. SIMMONS.

October 2nd, 1902.

## Dr. Spilman at Lexington.

Bro. Spilman, the great S. S. man, will be at Lexington on Monday night, the 17th of the month. We are anxious that a large number shall receive benefit from his visit and hereby extend a cordial invitation to Christian workers in adjoining towns and neighborhoods to come and hear and be helped. Let no one who can come fail to come.

Faternally,  
C. T. KINCANON.

## Hattiesburg.

Last week our beloved brother, Rev. L. G. C. Gates, returned to his work here after a month's absence with typhoid fever. A large audience greeted him last Sunday afternoon.

Last week also we had a box packing exercise which was very helpful and enjoyable. The Lebanon Association sent this box to a frontier missionary in the Indian Territory. The churches represented in the box are Purvis, Lumberton, Laurel, Ellisville, Slidell, La., and Hattiesburg. The idea of having a public box packing exercise came from the president of our missionary society, Mrs. R. B. Stapleton. The exercises consisted in the reading of a letter from the missionary, the reading of Dr. A. J. Holt's tract on his experiences as a frontier missionary, and two talks on frontier missions—all this interspersed with prayer and song. Some such exercise is worth repeating in every church from which a missionary box is sent.

Wednesday and Thursday we had Dr. B. W. Spilman and Bro. Landrum Leavell with us in a Sunday School Institute. As a result of their coming we hope to have Bro. Leavell to spend a week in this association holding all-day meetings, with dinner on the ground, at three or four churches. Dr. Spilman is the liveliest wire in the Sunday School work I know. His coming was a blessing to this church and to all the visitors who came. Don't fail to hear him when he comes your way. You will be the loser if you do.

We had three additions last Sunday, one of them for baptism. We have additions nearly every Sunday. My earnest prayer is that this growing church may be used of God as a mighty force for good.

Yours in Christian service,  
I. P. TROTTER.

November 7, 1902.



## Way Note

After "doing up" Laurel, in closing my last letter I started to the northwest via Ellisville, Hattiesburg, Pocomp, Poplarville, Lacy, Nicholson, and St. Louis, La., from which place, "by skips and hops," via New Orleans and Jackson, I reached Pelahatchie, where, sixty-one years before, I began the work but left it in an unfinished state to go home to my sick wife, as previously stated.

"Doing" Pelahatchie, a circuitous route, to the northwest, reached Leesburg, "taking in" quite a number of good brethren, some of whom were "old hands" and some of whom became "new ones" to our THE BAPTIST cause, and so carefully so. Leaving Leesburg my next objective point was Morton. Doing Morton to the delight of all concerned, I appeared with rapid movement the traveler betook himself to the northward to attend the Hopewell association which met at Ludlow, Leake County, on the 10th of October, (the date of which, to say, has been mislaid, and so I report herein given, being wholly of memory, is quite imperfect, but tell the brethren I'll do better next time.) and continued till Monday, 4 p. m., Oct. 20th.

The association organized by the election of Bro. J. H. Grundy, of Forest, moderator, and Bro. Bilbro of Ludlow, secretary and treasurer.

Brother Grundy preached the "associational" sermon, on Mark 16 and John 2:5. This sermon was very Baptist and well received. The reading of the letters and the appointment of the committees, and some minor matters, made up the first day's work. At 10 a. m. Bro. Sumrall, of Bartlett, preached a good sermon on the text, "Does God indeed dwell amongst men?" There were two sermons preached on the Sabbath, 11 a. m., and 2 p. m., to large and attentive congregations. The text used at 11 a. m. was Acts 3:19, and at 2 p. m. John 3:16. Bro. Leavell, which, as all his sermons have been, "par excellence," so the people said, "though, at a period of drowsiness, after a full dinner. His eagle and 'snake' illustration being exceptionally fine. Bro. Leavell, of Lena, is the efficient pastor and is very popular with his people. Sabbath, at early candle light, Brother Grundy, in this moment escapes me—from Central Association preached, they told me a good and helpful sermon.

From Monday, 9 a. m., to 4 p. m.—with one hour for dinner—full work was done in the discussion of the year's reports, most of which were well read and well discussed. Bro. Moore, of Vicksburg, on Monday, was present, and added no little to the interest of the occasion by his sound and sensible speeches. Also the presence of Dr. Morris, and Brethren Pearson and Robinson—from 79—84 "summers"—all of whom have wrought nobly and well in the ministry of Christ, in their day—added not a little to the occasion, and it were well if such brethren could yet be heard in the assembly of the saints. The work of

the past associational year was good, and broader and deeper plans looking to greater efficiency were suggested—and some of them adopted—for the future. The hospitality was superabundant.

It was a special benediction to your representative to be present as it brought him face to face with those, with whom and for whom he had labored in his first years in the State, 14-20 years since.

Ludlow, Lena and Harpersville, in close proximity to each other, each has a fine school of high grade, "manned" by graduates of our own beloved Mississippi. How could it help being a good section in which to "hold" an association? Of course, everything was not done in the most "approved" manner, as seen by the most advanced (?) and the wiser (?) ones of us, but there were so many virtues, that those of us who could not have our way about everything, decided to work on and wait on till things do come to pass, as no doubt they will in "due course of time." Upon the whole it was a splendid meeting.

From the association, your representative returned via Morton to get his mail etc.—and thence on to Springfield, Pulasky, Trenton, Galilee, where the Saturday and Sabbath were spent, Dr. Boone, pastor, and where he preached to a splendid Saturday and a very large Sabbath congregation, to the delight—of myself, at least. From this place I came to Mendenhall, Weathersby, Magee and Mt. Olive, from which place I write this letter.

At every point visited, the people showed us no little kindness, for which the Lord reward them, and at every place almost all the brethren needing to renew did renew, and at each place the circulation of the paper was increased—at some places greatly so, but Magee, surpassed them all—excepting Slidell, La.—but do not speak of this to Brother Boone, of the "Chronicle"—where I left THE BAPTIST in every Baptist home into which I went. This, however, going into other States for subscriptions, on general principles, is "against my religion"—and Bro. Bailey's too—but, I excused myself on two grounds. First, these brethren were all Missippians, and second, the "Chronicle" man had not come along.

I wish I could mention by name all of our faithful pastors, etc., in all these places, but space forbids. "Suffice" to say that almost everywhere the work is making commendable progress.

Fraternally,

J. J. W. MATHIS.

## The Corinth Mob.

Please let me express my approval and appreciation of the Standard's position on "The Corinth Horror." It is time the press were speaking out against such things.

I have no abuse to heap on a community where such things occur. When a beautiful, pure and defenseless woman lies cold and dead in her own blood; when friends and neighbors stand by and see her lying bruised and mangled, and her clothes torn to rags by the brutal rage of her murderer; and when they realize that the nameless

crime, which to her was many times worse than death attended the murder, I do not wonder that they are wrought to frenzy. But frenzy must be curbed, and yielding to a spirit of frenzy generally means sin and ruin. No doubt the brute richly deserved the extreme of punishment; and when he has suffered even the agonies of the flames, he has perhaps not undergone more of anguish or shame than he inflicted upon his innocent victim. Granted. Yet, some questions arise on the other side.

First,—What is the moral nature of the deed committed by those who take part in putting a man to death by mob violence? True, God's word says, "He that sheddeth man's blood, by man shall his blood be shed," but it also says that "The powers that be are ordained of God," and that the officers of the law are "God's ministers to execute wrath upon him that doeth evil." Then if the law is God's ordinance, and if the officer is his minister to do this awful, but necessary, work, have citizens any right to rush in, through a mere love of vengeance, and do it with their own hands? In fact, is not every one who takes part in such a thing guilty of shedding blood purely for vengeance's sake? And is this not at least the essence of murder? If the law would take the man's life anyway and yet the citizen so thirsts for his blood that he cannot wait for law, but sheds the blood himself, I much fear that "The Court from which there is no appeal" will finally judge the citizen guilty of the same crime as any other man who sheds blood for the sake of vengeance. True, the circumstances are exceedingly palliating, and we must not be too harsh in our censure; but the NATURE OF THE ACT is the thing in question now. For my part I greatly fear, at least, that should I help to mob a negro, I should go through life oppressed with that peculiar unrest which seems to attend those who have taken life.

Second,—Does the burning of negroes in this way deter other negroes from similar crime? I seriously doubt it. If I believed that the burning of the negro at Corinth would save one white woman from a fate like that of Mrs. Whitfield, I would not lift my voice against it, awful as it was. I am much inclined to believe, however, that the effect will be the opposite—that such penalty will render such crimes more probable. When the negroes see the whites whom they regard as a superior race, burn a human being at the stake and "applaud with delight at every shriek of pain," I fear the inevitable consequence as to race relations. Those negroes who are inclined to hate the whites anyway will be made much bitterer in their hatred; and those who believe profoundly in the white folks will have their faith in us and fidelity toward us much shocked. This will mean an increase in crimes of all sorts committed against us. To both races it is certainly important that the negro have all faith in the white folks.

Third,—What is the moral effect on the community where such things occur? It seems to me there can be but one answer to this. While one negro is punished for a

crime, hundreds of white folks have their hearts hardened and get more of a "trend" toward criminality. I do not believe that any boy or man can take part in such scenes as occurred in Corinth two weeks ago without becoming more nearly capable of crime and personal deeds of violence than he was before. I doubt if any one can even witness such scenes without it.

Finally,—Corinth is the former home of my parents, and it was near that town that I first saw the light. It is unquestionably one of the most moral and religious towns in the State, and one of the best from every point of view. I am sorry that so good a town lost the opportunity to give our people an example of fidelity to law and order. This was one case where the crime could have been punished without "dragging a woman into court to testify." The people too had had a month since the crime was committed so that passion should have given away somewhat to sober thought. I am sure that had the officers and public men used their power and influence strongly, the scenes about Corinth on that Lord's Day would at least have been less revolting. A young man who stood near the scaffold and saw and heard all, has told me that the newspaper accounts were not exaggerated; that the crowd really did "shout and applaud with keener delight at every shriek of pain," etc. Yet the news gatherer describes a group of prominent men standing together talking and "not counseling delay or pleading for a moderation of the sentence, but only regretting the necessity of such things." I cannot but believe that had the public men given themselves to quelling the mob as did the public men at Oxford last spring the effort would have been effective. If not, the people would at least have had a healthful example from their political leaders.

B. G. LOWREY.

From The New Standard.

## Baptismal Scene on the Gulf Coast.

When the writer was a missionary of our Board to our Gulf Coast, he was afforded the pleasure of baptizing a number of happy converts from time to time, at different places and under different circumstances. These baptisms were attended and witnessed by hundreds, and in the aggregate thousands of people of many faiths, largely Roman Catholics.

On one occasion the missionary baptized a lady in the gulf at Bay St. Louis, and in front of the large and elegant Catholic church called "The Lady of the Lake," and Catholic college and Catholic convent situated near the church. About three hundred persons witnessed the baptism, nearly all of them being Catholics. The missionary took his stand among them with Bible in hand, and read certain portions of Paul's letter to the church at Rome, commenting as he read and showing the way of salvation, faith before baptism, and that the baptism was an immersion, a burial in baptism of those only who professed faith in Christ, and the character of the members of that ancient church who were "called to be saints," etc.

After the address and prayer, the obedient subject was led out into the waters of the gulf and buried with her Savior by baptism, in full view of all the people. For the first time no doubt many of those people heard the Word of God read, and witnessed a Bible baptism. They had often witnessed the baptism of Rome, but the baptism of the Bible was new to them. Just what impressions may have been made upon their minds will never be known in this world. Of one thing I am sure, and that is, they will never forget that baptismal scene, will not forget the calm and tranquil demeanor of that humble, courageous woman, who was not ashamed to obey her Lord and Savior by being buried with Him in baptism beneath the wave, in the presence of that crowd of lookers on, thus in her baptism symbolizing death, burial and resurrection.

About a month ago the writer preached through a meeting with Napoleon Church, Hancock county, which is in the field of Missionary G. G. Thomas. During the meeting a lady introduced herself to me and said she witnessed the baptism referred to, and also said, "I was a Catholic then, but I am a Baptist now." An old French Catholic lady remarked to me after witnessing a Bible baptism, "That was the way God was baptized."

There is a power of influence wielded through the administration of Bible baptism, and no marvel, since it is God's baptism, and from heaven and not of men. The seal of God's approval rests upon it, while the Holy Spirit witnesses to it.

We are sometimes told that scriptural form or mode of baptism is non-essential. From whence cometh such talk? The spirits of Cain and of Naaman the Syrian seem to be undying. It was the God of heaven and earth who chose the mode or form of baptism and commands its observance, and nothing is obedience but the doing of whatever He commands. The eternal God does not deal in non-essentials.

When the scriptural mode or form of baptism is changed, the symbol of baptism is destroyed. Conybeare and Hawson (of the Church of England), in their "Life and Epistles of St. Paul," when commenting on Colossians 2:12, "Buried with Him in baptism," say "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion." They also say, "It must be a subject of regret that the general discontinuance of the original form of baptism (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some very important passages of Scripture." I will add that the change from the divine form (intended by man as an improvement on, or substitute for the Bible form of baptism) has not only "obscured the Scriptures" as those learned Episcopalians say, but it has destroyed the symbol of baptism itself.

O these baptismal scenes, beginning with that baptismal scene in the River Jordan when the Lord of glory was buried beneath the stream and arising therefrom amidst the visible revelations of the Triune God,

thus leaving us an example that we should follow His steps, and so on down the centuries the Bible baptismal scenes have been witnessed by both friends and foes. This holy ordinance administered to penitent believers as commanded by our Lord will continue till He comes again. Fearless of the world's despising and amidst its scoffs and ridicule God's ordinance has been kept in tact as He left it when He ascended on high, and when He comes He will find it so.

Dear Savior, Thy commission we rely on, we would follow none but Thee. O Lord, be thou with us till the storm of life is passed. Yea, "I will be with thee alway, even until the end of the world." Amen.

O. D. BOWEN.

Ellisville, Miss., Nov. 4, 1902.

## From the Seminary.

Since I last wrote you we have had a few more enrollments. The work still progresses. The health of the students is very fine. All are in excellent spirits. I think a group of preachers of two hundred and one, though the poorest set of men on earth, are the most cheerful and hopeful lot to be found.

We had Dr. Willingham with us one day a week or more ago. He spoke to us with a full heart and a glowing face. He first spoke of the kind of men for God's service. 1. They are to be men, every inch men. He wants the very best men possible for his service. 2. They are to be God-called men. We can't do effectual work for God unless called of Him. He then spoke to us concerning the work of the Board, its present condition, and outlook. He emphasized the fact of the future of missions, depending largely upon the ministry. It's always a great uplift to hear this man of God.

The library has recently been the recipient of a magnificent set of Tissot's drawings, representing the life of Christ, in four handsome volumes. The donor was the late Boyce Broadus.

The first day of each month is missionary day. We have no recitations. We meet and transact the business of the society, and have an address by one of our able pastors. Saturday the first of November, it was our great delight to have with us Dr. E. B. Ballard of Georgetown, Ky., who spoke to us on the "work of the woman's missionary union." He showed how woman has been in every good work since the coming of our Lord; especially of the various lines of work in recent years. Dr. M. P. Hunt made a humorous and touching impromptu talk. We are to have George W. Truett soon in a meeting at Broadway church. We look to his coming with great joy.

We very much enjoy THE BAPTIST.

M. J. DERRICK.

Louisville, Ky. Oct. 3, 1902.

The Mississippi Baptist Publishing Company have just put into their shelves some new and valuable books. Among them books for children of all sizes. And do not forget "A Speckled Bird."



## Books! Books! Books!!!

Send your orders to Mississippi Baptist Publishing Company, Jackson, for any books desired. Denominational, devotional, and a fine line of choice books for children, Christmas books, etc.

MAGAZINE THIRTY YEARS OLD: THE CHRISTMAS (DECEMBER) NUMBER OF THE DELINEATOR IS ALSO THE THIRTIETH ANNIVERSARY NUMBER.

To do justice to this number, which for beauty and utility touches the highest mark, it would be necessary to print the entire list of contents. It is sufficient to state that in it the best modern writers and artists are generally represented. The book contains over 230 pages, with 34 full-page illustrations, of which 20 are in two or more colors. The magnitude of this December number, for which 728 tons of paper and six tons of ink have been used, may be understood from the fact that 91 presses running 24 hours a day, have been required to print it; the binding alone of the edition of 975,000 copies representing over 20,000,000 sections which had to be gathered individually by human hands.

## Hermanville.

The Hermanville Baptist Church will have a pastor's home finished, in all probability, by the first of January, 1903. The first Sunday in November we had a larger number of members present than usual. The roll was called and each one answered by saying how much he would give toward building the pastor's home and how much toward a pastor's salary for next year. As there was pledged almost the entire amount necessary to have a pastor his entire time, the church then voted to move up from having public worship once a month to having it every Lord's Day.

This cannot be said to be a rash step, for it proceeded on as sure a financial basis as any church ever proceeded on. It is, however, a bold one. This cannot be said to be an unwise step, for it proceeded on as good a financial basis as any church ever proceeds on. It is a bold, daring advance of faith, taken by the church in view of God's wonderful works before our eyes. To do less than this we would be ungrateful and unfaithful servants.

We have crossed the Jordan, and much faithfulness and obedience to God and concert of action must be maintained before Jericho and Ai and the walled cities of the Anakim will fall into the hands of the servants of the Most High. But that is all at the disposal of "him that worketh all things after the counsel of his own will." It is for us merely to obey. This may be said to be a very rash step, but so is every act of faith; for we walk by faith and not by sight.

I have laid myself upon God's altar to do the most unselfish service of my life hitherto during the year 1902, and to keep an ear open to Him who gives His messages to His herald, and keep in alert mind and

heart and will to do His bidding. If He whom the heaven of heavens cannot contain, yet who rejoiceth to have His kingdom in the hearts of His people—if He will deign to honor this purpose in my heart, by His grace and by His Spirit, I shall indeed preach for once. May His sovereign love keep me in this choice for His name's sake. Amen.

"Unto Him that loved us and washed us from our sins in His own blood and made us kings and priests unto God and His Father, to Him be the glory and the dominion forever and ever. Amen."

My love and best wishes for you and the work the Lord has committed to your hands. May He prosper you in it according to His grace.

Faithfully yours,  
ELBERT S. P'POOL.

## Dr. Spilman at Columbus.

Our people at Columbus had quite a treat on the evening of the first of November and the following day (Sunday), in the shape of an address and two or three lectures on appropriate topics pertaining to the Sunday School work, by Dr. B. W. Spilman, Field Secretary of our Sunday School Board at Nashville, Tenn.

The address on Sunday morning, on the "Model Sunday School," was decidedly one of the best I ever heard on that subject. It fairly bristled with facts and suggestions, the presentation of which by the speaker, stirred the hearts of his hearers, but made some of us feel like we had only been playing Sunday School instead of really working.

In the large congregation that filled the auditorium and listened to our brother, it goes without saying, that some of us caught the inspiration of the speaker, who is, indeed, a "live wire," and already there are some indications of his work among us bearing substantial fruit.

By some misunderstanding, Prof. Leavell, our State Sunday School Secretary, failed to be with us—much to our regret. But if any one man can do the work of two, Dr. Spilman, with his big body, large brain and warm heart, is that man, and he did it here. We trust, however, to have Bro. Leavell with us some other time, and would also heartily welcome Bro. Spilman again.

H. M. LONG.

Columbus, Miss.

## From the Country.

I went to the great Baptist Convention at Water Valley and started the brethren to work, and then I left them and they did the work nobly. I fell back to Mt. Vernon, commenced a meeting the second Sunday. I was taken sick on Monday and sent down to Durant after Peter. He came to us Wednesday, and when he got there he said, "David, what do you want me to do?" I told him to preach the Word, and he did, and the Lord was with us all the time. We closed Friday night and I then went to Saron, and I found Elijah there, and he preached the Word with

great power, and the Spirit was with us. Bro. Smith left us Wednesday night and we closed. I then went to Bethesda and commenced a meeting for Bro. B. F. Miller, stayed until Bro. Gregory came and took hold. Then I went to Macedonia and looked in on Drs. Shanks and Sproles at work, and I found the Spirit with them, and I went on to Pleasant Ridge and found the church alive, and we went to work, I to preaching and they to singing and praying. Monday night Thomas, not doubting Thomas, but that good and faithful man, and he did some faithful preaching and the Spirit was with us all the week. On Saturday we went to the pool and I baptized five. On Sunday I went to Mt. Vernon and baptized four. Monday I started home, and they stopped me at Unity and put me to preaching. We continued until Thursday, and then I went back to Saron and was there Sunday. Then Monday I started home, got here Tuesday, and I had been gone so long the children did not know me until they saw me winding, and they said, "it is a fact, that is the old man sure."

DAVID BURNEY.

## Lumberton and Poplarville.

LUMBERTON.

The church here desires to have full time service, hence I have resigned to take effect at the close of this year. During the past two years this church has increased in membership from 44 to 80; from \$150 on pastor's salary to \$300. The church now agrees to pay \$600, and through what help they hope to get from the State Board will employ a man for full time and locate him with them.

Rev. Jno. P. Culpepper has been called to the pastorate—a good man, a great field. May God's Spirit direct him to accept the call.

POPLARVILLE.

Had good services here today. 100 in Sunday School. At the conclusion of the 11 o'clock services two very active members were received by letter. Had 60 in the B. Y. P. U. meeting at 3 p. m. At 4 o'clock I baptized five young lady students. Two candidates were not ready for baptism—all have recently united with the church. At the conclusion of the evening services two members were received by letter and one by baptism, and the pastor's salary raised \$100.

Our annual meeting will begin on the 17th inst, with Rev. I. P. Trotter to do the preaching. Pray for the success of the meeting.

J. T. DALE.

## Meeting of the Convention Board.

The annual session of the Convention Board, at which appropriations are made for the coming year, was held in the Mission Rooms of the First Baptist Church of Jackson on the 11th of this month. Appropriations were made for the various mission fields and to church building amounting to more than fifteen thousand

dollars. Special attention was given to the mission work in the Delta, and along the lines of new railway in the State, especially in southeast Mississippi. A statement made by A. V. Rowe, Corresponding Secretary of the Board, showed that to this date of the year contributions to all purposes exceeded the contributions for one year previous \$2,357.59. The spirit of the Board was exceedingly cheerful, and the hope for the future of our work in the State serene. The meeting of the Board was characterized by rapid and hard work.

## A Precious Privilege.

"DON'T DENY ME THE PRIVILEGE."

The writer once had a very precious experience, to relate which may serve some one beneficially.

It was on this wise: He was rising to depart from the home of a lady member of his church, where he had called. She was the widow of a beloved brother pastor, whose zeal for the Master's cause had caused him to neglect his family, and he had died leaving her in an unceasing, rough, box house of but two small rooms on a lot in a small town and under a lien of \$125.00. She had two children, under two and four years of age, and a third one was born a few months after his death. The lien had been raised and three cows purchased for her through the efforts of a preacher friend, but she had to be supported, in part, by charity. As he rose to leave she said: "Wait a little. Are you going directly home?" Being answered affirmatively, she passed into the other room from which she emerged soon with a ham and a dish, in the folds of a nice linen cloth, which proved to contain some butter. She said: "You know I have no one by whom to send this to your house, so you'll excuse me for imposing it upon you. Please have the treasurer give me credit for these on account of pastor's salary, I have not paid anything this year." The pastor hesitated to accept, remarking: "Sister M., you and your children need these things more than we do." She raised her eyes, swimming in tears, to his and, with a kind of injured expression, said: "Don't deny me the privilege." As much as to say: "Because I'm poor and you have to appeal to the Christ-like in behalf of me and my little ones don't say me no when I would enjoy the privilege the more fortunate have. Let me too, do for my Master, what gives me so much pleasure to do though we are objects of charity."

Of course the preferred things were accepted, and would have been if he had had to indirectly return as much the next day.

How precious to this devout Christian heart was the privilege of doing something for her Master's cause, that she should take food provided by the charitably inclined, for her little ones and give it to His under-shepherd. O that all his disciples could feel thus about it.

Christian reader, the precious privilege is yours, regardless of your condition, to use your substance, even to the sacrifice of

some of your food, for the advancement of your Master's gracious work in this world of fallen mankind. Will you use the privilege and enjoy its heavenly ecstasy as did this humble woman? God help us all to realize the preciousness of the privilege.

P. A. HAMAN.

## Sunday-School Institute of Greenwood, Miss.

On the 18th and 19th of this month Dr. B. W. Spilman, field Sunday-school secretary of the Southern Baptist Convention Sunday-school Board, and Mr. L. P. Leavell, State secretary, will conduct a Sunday-school Institute in the Baptist church of this city, beginning at 11 o'clock Tuesday morning, the 18th. All the Sunday-schools of the Deer Creek and Yazoo Associations are invited to send their officers and teachers. Entertainment will be furnished all who attend. Send your names. A rare treat is promised all who come. As a feature of the Institute Dr. Spilman proposes to direct the taking of a Sunday-school and religious census of the city, and thus give a practical illustration of outside field work.

W. M. BURR.

## Notice.

The building committee of the Wall Street Baptist Church hereby give notice, that owing to their failure to secure sufficient money to begin the erection of a new church building, they have been instructed by the church to use the funds on hand in remodeling and improving the old church building and to return to any one, desiring it, the amount he or she has contributed for the new building, provided application for the same be made within thirty days from the date of this notice.

T. W. PARTRIDGE, Chr. Com.

November 10, 1902.

## Escatawpa.

DEAR BRO. BAILEY:—I want to tell you of a splendid meeting at Escatawpa conducted by the pastor, M. E. Hulbert.

The meeting resulted in 25 additions to the church, 23 by experience, 3 by baptism, 2 by statement. On last Sunday at 8 p. m. 1,000 people or more witnessed the burial of 20 by baptism in the Escatawpa river.

The meeting is still in progress with much interest. Bro. Hulbert is a fine pastor and at home in the pulpit. The church was never in better condition. A wise leader is sure of success. He will inspire a church to want to do and they will do much for Christ.

All happy at Moss Point.

B. L. MITCHELL.

## Fred Hale at Texarkana.

DEAR BROTHER:

You will rejoice with us, I am sure, in the fact that Fred Hale who is now fully recovered, has held a most successful meeting with us. This is his second this year, the first being in last April. This meeting was a better one than that. There have

been twenty-one additions, twelve for baptism, and among these six men, heads of families.

I enclose a copy of my "Church News," that you may see what doctrines he has been preaching. Give room if you wish. He will spend much of the winter in Mississippi. We now have 387 on our church roll. I found 237 a little more than two years ago. Greet my friends in Mississippi.

Your brother,

O. L. HAILEY.

## Sardis and Coldwater Churches.

Please permit me to say of these two churches that there never were two bands of nobler, kinder, or more faithful people. They have been as true and as faithful to me as their pastor as churches could possibly be. The Sunday-school, the prayer-meetings, the church services, and the finances have been faithfully considered and, all obligations fully met. I love them and hate to leave them, but do so because I have a larger field. We have baptized 40 at Sardis, and 8 at Coldwater, the last year. May God ever bless them.

E. L. WESSON.

We are glad to note in our travels that the tendency of our friends in the rural districts, is to provide attractions at their homes in the way of musical instruments. We do not know of any other agency so potent in binding the family circle, or in making the children love home and spend their spare time at home, as music, and we consider it a sign portending good not only to the families, but to the whole country as well, for it is a settled fact that the class of our citizenship depends very largely upon the esteem in which the home circle is held by its members. We say, let the good work of providing musical instruments for our homes go on. In this connection we wish to say that Messrs. Patton & White, of this city, make it possible for every one to have an instrument in the home, for they make terms to suit all. Write them for their plans of providing instruments. They are offering 20 per cent off now for cash purchases or for large cash payments.

## Wall Street Baptist Church Fund.

The building committee of the Wall Street Baptist Church gives notice to all contributors to the building fund that funds in their hands will be applied to remodeling and improving the old church building. All contributors who may desire a return of the subscription are notified to make application for same within thirty days. It is hardly probable that any one will object to the use of this fund as made by the committee. When the work on the present structure is completed it will be one of the handsomest buildings in the city and a new one to all intents and purposes.

It might be mentioned in this connection that the Ladies' Aid Society of the Wall Street Baptist Church is bending every energy to assist in paying the expense of this work.—Natchez Democrat.



## THE HOME

### Thy Way is Best

Sometimes my self-sought way seems best dear Lord;  
Some remote pagan strain is in my thrills  
And in defiance bold my rebel heart  
Brooks not the restraint of Thy holy will.  
But when I, wandering far, have lost my way  
Amid the storm, 'tis then that I find my way  
And fears possess me, and all gently I  
Seek sweet safety of Thy sheltered way.  
How dark appears the shadow of the night  
As in Thy calm I find sweet peace and rest;  
'Tis then like some poor, tired child I cry:  
Guide me, my God; I know Thy way is best.

ERON OPIA, U. S. A.

### Receipt for a Happy Day.

A heart full of thankfulness.  
A thimble full of care.  
A soul of simple hopefulness.  
An early morning prayer.  
A smile to greet the morning sun.  
A kind word as a key.  
To open the door and greet the day.  
Whatever brings to thee.  
A patient trust in Providence.  
To sweeten all the day.  
All these combined with cheerfulness  
Will make a happy day.—S. J. J. J.

### A Boy and His Father

In these busy days it sometimes happens that a boy and his father are not very well acquainted with each other. Breakfast is a hurried meal, and immediately after the father starts off to business and the boy to school, and they do not meet again until the shadows are falling; then, after dinner, the boy has his lessons to learn, and the father, who is tired, is not to have a nap and his newspaper. It is a great misfortune that a boy and his father have so little time in each other's company. They scarcely have a chance to get well acquainted before the boy is grown up, and has to go out into the world and take up the fight of life for himself. This is a pity; a boy misses a great deal, and so does his father. Under these circumstances, a boy ought to cultivate a habit of staying with his father as closely as circumstances will permit. Because, you know, your father does not keep up this habit of work month after month, year after year, just because he likes it. There are reasons why he does it, and one of those reasons is you. He means that you shall have a more comfortable home, a more thorough education, a better start in life than he had,

and he is working with all his might to accomplish this. He may not talk much about it, but that is what he is doing. He is thinking more about you than you are about him. Your father cares for his boy, and it would be a beautiful thing if you never missed an opportunity to show that you care for him.

It is not so easy perhaps, to show this feeling for a father as it is for a mother, but it can be done. To begin with, you can be respectful to your father. This virtue is somewhat out of fashion, I know, but I think it is a fine one to practice; it is beneficial in more ways than one. A boy who always behaves like a gentleman to his own father, is apt to have manners so good that they will not desert him under any exigency. But if a boy is habitually discourteous to his father, he may behave with rudeness to any one, and a careless or disrespectful manner has ruined more than one boy's chance in life.

If your father directs you to do anything for him, if it is nothing more than to mail a newspaper, do it promptly and thoroughly, write the direction clearly and put the stamp on well. Don't forget or misunderstand, or bungle the job. There is nothing more satisfactory to a father than to receive a hearty, willing service from a son.

There is another way in which you can please your father—you can talk to him sometimes, consult him about things. Many a subject comes up in a boy's life which he finds difficult to settle. Explain the points to your father, he will be interested, and his best judgment will be at your

## Colds

"I had a terrible cold and could hardly breathe. I then tried Ayer's Cherry Pectoral and it gave me immediate relief."  
W. C. Layton, Sidell, Ill.

How will your cough be tonight? Worse, probably. For it's first a cold, then a cough, then bronchitis or pneumonia, and at last consumption. Coughs always tend downward. Stop this tendency by taking Ayer's Cherry Pectoral.

Acute colds often cause constipation, bilious attacks, indigestion. Ayer's Pills will give prompt relief.  
J. C. AYER CO., Lowell, Mass.

## ROYALINE OIL THE GREAT ANTISEPTIC

FOR PAINS, WOUNDS, BURNS, COLIC, DIARRHOEA & C.  
25¢ BOTTLE MONEY BACK IF YOU WANT IT.

### BEST AND CHEAPEST ANTISEPTIC.

Mr. W. W. Leavell, Nevada, Miss., says: "Royaline Oil is the best and cheapest Antiseptic I have used for myself or in my stables."

Pleasant as a perfume. Strong to ease pain. If you want it weak, like the others, add water to suit and save your money. Sold by druggists and dealers in medicines.

For Constipation, Biliousness and Headache, Panol Liver Regulator is best and cheapest. 15 cents. Money back if you want it.

ROYALINE MEDICINE COMPANY, LTD., NEW ORLEANS.

### BEST ALL-ROUND MEDICINE.

Mr. F. C. Parker, Hillsdale, La., says: "Royaline Oil is, in my opinion, the best all-round medicine I ever saw. I find it the best seller as an Antiseptic."

### ANNOUNCEMENT.

Commencing Sunday, November 24, 1902, the Southern Railway will establish a new passenger train service between Atlanta, Ga., and Birmingham, Ala., leaving Atlanta at 11:35 p. m. after arrival of the New Fast Mail train from Washington, and arriving at Birmingham at 5:35 a. m.; returning leaving Birmingham at 11:30 p. m. and arriving at Atlanta at 6:00 a. m.

At the same date, the Alabama Great Southern Railroad will establish a new passenger train between Birmingham, Ala., and Meridian, Miss., leaving Birmingham at 5:45 a. m. and arriving at Meridian at 11:00 a. m., connecting with the Alabama & Vicksburg Railway train which leaves Meridian at 11:05 a. m.; returning the A. G. S. R. R. train will leave Meridian at 6:15 p. m., after arrival of A. & V. Ry. Train due at 6:10 p. m., and arriving at Birmingham at 11:15 p. m.

By means of this new service passengers will be able to start from Atlanta at 11:35 p. m., from Birmingham at 5:45 a. m. and make direct connections through to all points on the A. & V. and V. S. & P. Railways and M. K. & T. Railway as far as Dallas, Texas; and in the reverse direction start from any point, Dallas, Texas, and east, and make through connections and quick time to Birmingham and Atlanta, arriving at the latter point at 6:00 a. m.

This together with the existing fast train service (Queen & Crescent Route Trains Nos. 1 and 2) will give passengers choice of two daily trains.

It will also bring mail from New York and Washington, D. C., leaving the latter city at 8:00 a. m. and distributing it between Meridian and Shreveport during the following day; viz., mail which leaves New York at 2:10 a. m. and Washington at 8:00 a. m. Monday will reach Meridian at 11:00 a. m. Tuesday, Jackson 2:30 p. m., Vicksburg 4:15 p. m., Shreveport 10:50 p. m., and Dallas, Texas, at 8:00 a. m. Wednesday.

This means that mail which now reaches points in Mississippi and Louisiana on Queen & Crescent Train No. 1 Wednesday will after the inauguration of this new service reach those points on train No. 3 of the day before, a difference at Vicksburg, for example, of fourteen hours and thirty-five minutes, and a corresponding difference at all points along the A. & V. and V. S. & P. Railways.

### SPARHAWK RHEUMATIC CURE

Quickly and permanently cures all forms of Rheumatism, Neuralgia and Lumbago. It is purely vegetable and cures when all else fails. Sparhawk Chemical Co. City:—My wife has been troubled for a good while with Rheumatism; she used two boxes of "Sparhawk Rheumatic Cure" and has been entirely relieved of the trouble, and she recommends it to anyone with Rheumatism. Thos. Etherington, 1210 Aubert Ave., St. Louis, Mo.  
For sale by all druggists or sent to any address on receipt of 50c. Sparhawk Chemical Co., St. Louis, Mo.

### Relief in Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in the bladder, kidneys or back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by Fulham & Co., Druggists. Price \$1. Mail orders promptly filled.

## By China By Mail.

We want to get acquainted with every china buyer in the State. No long introduction is necessary for we are offering

### One Dozen Breakfast Plates Free!

Cut out this advertisement before December 1st and send it to us and we will accept it as payment for 12 (extra) Breakfast Plates, decorated, with any purchase of an "Open Stock" 100 Piece Dinner Set of Bassett China or Good Porcelain. The value of these plates is from \$1.50 to \$3.00—\$3.00 in the finer grade sets and \$1.50 in the cheaper set. This is not all! We will cheerfully give you all the information about our "Open Stock" Dinner Sets. Write us any time about your wants—the quicker the better—nothing gained by delaying—all letters answered the day received. We are selling a good Decorated Porcelain Dinner Set of 100 pieces for \$13.00 and you get \$1.50 off for 12 breakfast plates—and with it a guarantee that you can replace broken parts—at any time—no long waiting.

## The Rookery.

Jackson, Miss.

### An Allsop Fable.

The London Judy says: The devil once appeared to a young man, and, telling him that he held him in his power, bade him do one of three things. "Tonight," said the devil, "you must get drunk, or murder your wife, or throw your mother-in-law out of the second floor front window." The young man, who was naturally of a gentle disposition, chose the first alternative. So he went out that night and got beastly drunk, came home and murdered his wife and threw his mother-in-law out of the second floor front window.

Moral—Of three evils never choose the least.

Far be it from us to wish or endeavor to intrude upon the proper religious or civil liberty of any of our people. But the retailing of spirituous liquors, and giving drams to customers when they call at the stores, are such prevalent customs at present, and are productive of so many evils, that we judge it our indispensable duty to form a regulation against them. The cause of God, which we prefer to every other consideration under heaven, absolutely requires us to step forth with humble boldness in this respect.—Thomas Coke and Francis Asbury, the first Bishops of the M. E. Church in America, 1800.

The Austin, Texas, alderman saloon-keeper, who threw Mrs. Carrie Nation out of his saloon, showed what kind of stuff he was made of. Had it been an ordinary man, let alone a man who knew how to use a gun, the saloon-keeper would have sought protection behind the police to secure peace in his place. Having a woman to deal with, he forcibly put her out himself. Austin would do credit to herself by sending the alderman saloon-keeper to jail on the charge of assault.—Mobile Register.

### SPICKARD'S ONE CENT HEADACHE CURE IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

10 cts. per package. Call on or address  
DR. S. SPICKARD,  
334 W. Capitol St., Jackson, Miss.

## Your Home Is Not Complete



Unless you have a Piano or an Organ in it. Either will help to make it attractive to your children and make them enjoy their evenings at home. We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We sell the following celebrated makes: Baldwin, Ellington, Hamilton, Howard, Kimball, Hobart M. Cable, and other Pianos. Kimball reed and pipe, and Burdett Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt attention.

## Patton & White,

318 EAST CAPITOL STREET

JACKSON, MISS.

## Mississippi College.

The Old Reliable.

FOUNDED 1826.

Of course you know of the large increase of endowment which has been made in the last twelve months. We now want

# 300

first-class Boys and Young Men. This College has developed Governors, Congressmen, Senators, Judges, great Physicians, great Lawyers, great Preachers, great Educators, great Business Men—great men in almost every honorable calling.

### Let the Boys Come! Let the People Help!

and we will do a still greater work in the future. Session of 1902-3 opens September 11th. Expenses Reasonable. Send for Catalogue.

W. T. LOWREY, D. D., President.

CLINTON, HINDS COUNTY, MISSISSIPPI.

## GOOD TO LOOK AT

As well as good to eat, are the fowls bred to the standard. Healthy, vigorous and abundant egg producers—are the famous

## BARRED ROCKS.

Eggs \$1.50 per setting of 15. Write for particulars of fowls.

W. R. TATE, Breeder,  
Goodman, Mississippi.



## THE B. Y. P. U.

W. P. PRICE, EDITOR.

## Home Reading.

Monday: Give thanks to Jehovah, for his loving-kindness is for ever. Psalm 119:1-19.

Tuesday: What shall I render unto Jehovah for all his benefits to me? Psalm 116:1-19.

Wednesday: Praise Jehovah for what he is, and for what he does. Psalm 108:1-22.

Thursday: Praise Jehovah, because he delivers from snarest trouble. Psalm 107:1-32.

Friday: Thanksgiving a large factor in Christian life and worship. Eph. 5:15-21.

Saturday: Pure religion, James 1:19-27.

Sunday: The praises of heaven. Revelation 19:1-8.

## The Christian Life—its Activities.

## SELF-CONQUEST.

Life is prophetic. It always faces a larger future. It points on and ever on to something more—to something greater, as the seed predicts the manifold reproduction of itself, to something better, as the human race foretells it attempts to realize. Hence life expresses itself in action; it moves, it unfolds, it reaches out, it subdues selected material to its own ends. The higher the quality of life, the more broadly purposeful are its activities. The Christian life has at its center a divine principle. Its activities therefore have the highest intention—an intention looking to moral ends. Self-conquest is such an end—a subject that presents itself to view in an early stage of the new life.

## A CANAAN TO BE CONQUERED.

"This world is not a rest to be crossed, but a Canaan to be conquered." These words of Dr. W. R. Brooks may be aptly applied to the Christian life. It is a Canaan to be conquered. And the foremost foe to be subdued is the one that is nearest, dearest, most subtle, and most obstinate—the native self. To many a convert it is a most unexpected surprise to discover that there is in himself that which he must contend. He had supposed all that passed. He had expected oppositions to arise from without, quarters, and had braced himself to meet them; but to find opposition in himself is alarming. But it is as real as any experience, that to be steadfast in his loyalty to his Lord, to obey the noble impulses of the new life, to advance in the good way, he must overcome certain disposi-

tions and tendencies hostile to holiness lodged in his own heart. When he turns the leaves of his hymn-book and comes to the section entitled "Warfare," he understands Swain's lines,

But of all the foes we meet,  
None so oft mislead our feet,  
None betray us into sin,  
Like the foes that dwell within.

## DOUBT AND CHEER.

Sometimes the discovery that innate sinfulness has survived conversion throws the young Christian into doubt. He has heard the command, "Sin no more" (John 5:14), and has purposed to obey it, and yet he sins. He is led to question whether he has not been mistaken as to the genuineness of his conversion. Has he not been misled by his emotions or his imagination or the suggestions of others? Is there, after all, such a thing as a change of heart? Is not the whole Christian scheme a delusion? And so he passes from one stage to another of rapidly broadening doubt.

A TEXAS WONDER.  
Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

## Read This.

MARTIN, TENN., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as did, and be convinced.

REV. R. C. WHITNELL.

**MOBILE AND OHIO R.R.**

St. Louis Union Station

CAIRO

MONTGOMERY

CITRONELLE

MOBILE

NEW ORLEANS

**Dining Cars...**

**ALL TRAINS**  
ALL MEALS  
ALL CARTE  
ALL THE WAY  
ALL THE TIME

Alcohol is specifically and to all intents and purposes a cerebral poison. It seizes with its disorganizing energy upon the brain, that mysterious part whose steady and undisturbed action holds man in true and responsible relations with his family, with society, and with God; and it is this fearful fact that gives to government and society their tremendous interest in the question.—Youmans on Alcohol.

## Cures Blood, Skin Troubles, Cancer, Blood Poison, Greatest Blood Purifier Free.

If your blood is impure, thin, diseased, hot or full of humors, if you have blood poison, cancer, carbuncles, eating sores, scrofula, eczema, itching, risings and lumps, scabby, pimply skin, bone pains, catarrh, rheumatism, or any blood or skin disease, take Botanic Blood Balm (B. B. B.) according to directions. Soon all sores heal, aches and pains stop, the blood is made pure and rich, leaving the skin free from every eruption, and giving the rich glow of perfect health to the skin. At the same time, B. B. B. improves the digestion, cures dyspepsia, strengthens weak kidneys, just the medicine for old people, as it gives them new, vigorous blood. Druggists, \$1 per bottle, with directions for home cure. Sample free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special free medical advice also sent in sealed letter. B. B. B. is especially advised for chronic, deep-seated cases of impure blood and skin disease, and cures after all else fails.

## Young Men Wanted.

Stenographers, office clerks, salesmen, assistants, managers, bookkeepers; in fact, we have calls for capable young men and young ladies in every line. If you want a position or a better one, write at once.

## CANCER

## LUPUS, ULCERS, TUMORS and OLD SORES

Cured by ANTITOXINE the best home treatment ever discovered. No pain, no danger. Full proof, testimonials and particulars sent free. Address DR. R. REGISTER, 420 Main St., Memphis, Tenn.

DR. J. W. KEY,  
DENTIST.

Rooms over Western Union Telegraph Office

CAMPBELL'S  
PRACTICAL STENOGRAPHIC  
and  
TYPEWRITING SCHOOL,  
Jackson, Miss.

W. N. CAMPBELL, Principal.

Practical Shorthand and Typewriting School by a Practical Court Reporter.

Write for Prospectus.

## BAPTISMAL PANTS.

STANDARD QUALITY at  
FACTORY PRICES.

Write to THE BAPTIST,  
JACKSON, MISS.

STOP Making Medicine  
Sharks Rich.

Taking drugs and nostrums, Indian and old woman discoveries. Your stomach is for food not "poisons." Cleanse your system by Nature's Drugless Method. Get into a Vapor Bath (bath), steam and sweat the poisons from the blood and system by opening the millions of skin pores, equalizing the circulation. Remove the load and Nature will do the rest. Astonishing are the results. 10 days' trial will surprise you. Physicians and best hospitals cure acute, chronic cases by this method. Delightful bath for men, women and children. Harmless, exhilarating. Write for "New Book," just out FREE. Prices reduced. \$2.00 Cabinet \$3.50. \$10.00 Cabinet \$15.00. Catalogue free. Agents Wanted. Big Wages. Address: WORLD MFG. CO., 618 World Bldg., CINCINNATI, O.

READ THIS IF YOU ARE GOING  
WEST.

The Iron Mountain will sell one-way tickets to points in Arkansas, Louisiana and Missouri, all points in Texas, Oklahoma, Indian Territory, at ONE-HALF of the standard one-way rate, plus \$2.00. For example: The present one-way rate from Memphis to Dallas, Texas, is \$14.30; one-half of this rate is \$7.15, which added to \$2.00, makes selling rate \$9.15. These tickets will be on sale October 21st, November 4th and 18th, December 2nd and 16th, 1902; January 6th and 20th, February 3rd and 17th, March 3rd and 17th, April 7th and 21st, 1903.

Iron Mountain will sell round trip tickets to the above named States and lands at ONE FARE, plus \$2.00, with topper at pleasure, good three weeks return.

For further information, address  
ELLIS FARNSWORTH,  
Traveling Passenger Agent.  
I. D. WILSON, P. and T. A.,  
314 Main St., Memphis, Tenn.

## Dr. H. H. HARRISON,

Practitioner in the City of Jackson.

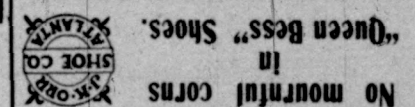
Office and Consulting Rooms over Harrington's Drug Store, 338 West Capitol Street. Near the Edwards and Lawrence Hotels.

Chas. A. Barber, M. D.,  
SPECIALIST.

Treats all Diseases of the Eye,  
Ear, Nose and Throat.  
OFFICES CENTURY BUILDING.  
JACKSON, MISS.

## BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



## Notice, Trappers.

Send 75 cents for book, by mail, of complete instructions in the "Art of Trapping," preparing and shipping furs, skins, etc. Ship your furs, dry hides and wool to John White & Co., Louisville, Ky.

EXCURSIONS  
To The West.

The IRON MOUNTAIN ROUTE will sell round trip tickets to points in Arkansas, all points in Texas, Oklahoma and Indian Territory, at one fare plus \$2.00 for the round trip. Tickets will be on sale June 3, 17, July 1, 15, August 5, 19, September 2, 16, and October 7 and 21. Tickets will admit of stop-overs at pleasure on the going trip, 15 days, and be good three weeks to return.

The Iron Mountain has free reclining chair cars through to Texas without change.

For rates and other information, address,  
H. D. WILSON, ELLIS FARNSWORTH,  
P. & T. A., T. P. A.,  
314 Main St., Memphis, Tenn.

## Deaths.

## Byrd.

Mrs. Mary Byrd, one of the truest, noblest Christian characters of this section of country died at the home of her daughter, Mrs. J. S. Brown, Oct. 21, 1902, in the 76th year of her age.

May God bless and comfort her bereaved children.

E. L. W.

## Bowen.

Mr. R. P. Bowen, a kind hearted, upright Christian gentleman and member of the Baptist church, died at the home of his nephew, Mr. Bolivar Bowen, in Memphis, Tenn., Oct. 13, 1902. May God bless the bereaved.

E. L. WESSON.

## Jackson.

Mr. E. A. Jackson, member of Peach Creek Baptist church, and an upright Christian gentleman, was murdered while asleep in a tent, on Oct. 29, 1902. May God bless his bereaved wife and children, mother, brother, sister and many friends.

E. L. WESSON.

## Dougherty.

Little Jodie Dougherty, infant son of Mr. and Mrs. M. S. Dougherty, died in Coldwater, Miss., October 7, 1902. He was a sweet bright baby and his death was a heavy blow to the fond parents, but they humbly bow in Christian submission to God's will. May God bless and comfort them.

E. L. W.

## High.

Mrs. High, mother of Mrs. Callicott and Mrs. Darby, of Coldwater, Miss., died at the home of her daughter, Mrs. Darby, on Oct. 11, 1902, in the 86 year of her age. Sister High was one of the most cheerful, patient and upright Christian characters we ever knew. May God bless her children and other bereaved relatives and many friends.

E. L. WESSON.

## Waller.

Died, near Jackson, Miss., John Lawrin, son of John L. and Ida C. Waller. He was born September 9, 1902, and died Oct. 15, 1902.

Five short weeks God lent him to us to brighten our home and gladden our hearts, then transplanted him to bloom eternally in the heavenly paradise.

"The Lord gave, the Lord hath taken away. Blessed be the name of the Lord."

GRANDMOTHER.

## Burnett.

Little Louise, daughter of Mr. and Mrs. Cheet Burnett, age one year, was carried from her mother's arms to the bosom of our Savior, October 16, 1902, where she was freed from all pain.

Little Louise's sunny face and affectionate cooing made her the center of attraction in the home. We all loved her. God allowed this flower to only bud on earth then took it to bloom and adorn heaven.

Dear parents, believe that our loss is the child's gain. Realizing this should we not be willing to be lonely for a few days? She is with Jesus, who said: "Where I am, there ye may be also."

Have no fear, being Christians, you shall see your darling at the right of the Throne.

W. H. CORDER.

Harrison, Miss.

## Butt.

The grim Reaper visited the Winona church Nov. 3, and took from us our venerable sister, Mrs. F. A. Butt, who died at the home of her daughter, Mrs. R. I. Allen.

Sister Butt lacked only a few weeks of being 80 years old. She had been a devout and active member of the church for more than half a century. During the last few years she has been almost blind and helpless; but amidst her sufferings she has been very patient and lovable; and her trust in her Savior was sublime and inspiring. Her life has been a benediction to her large family. She leaves about fifty children, grandchildren and great-grandchildren to profit by, and imitate the example she set them. One of her grandchildren is our beloved Bro. D. B. Allen, the brilliant and devout pastor at Brooksville. As Sister Butt was crossing the dark river, she repeated the 23 Psalm, and had those about her to sing

"My Savior, First of All."

Surely she received a bright crown.  
HER PASTOR.

## Tribute of Respect.

"The air is full of farewells to the dying, And mournings for the dead."  
Among those whose loss we grieve is Mrs. Angeline Foster, who died October 2, 1902.

She was born in Tennessee, December 14, 1839. Her family afterwards moved to Jackson county, Ill. Here she met Mr. Warren Foster, a native Mississippian. They were married September 3, 1865, and moved to his home in Copiah county, where they spent the thirty-seven years of their wedded life.

Five children, four boys and one girl, were born of this union. These have grown to be worthy men and women, and, with the bereaved husband, mourn the loss of their loving and self-sacrificing mother.

Sister Foster was converted in 1866, and lived a consistent Christian life. She was a hard working woman. It was her desire to be useful in her home and among the sick of her many friends.

She suffered a great deal but complained little. Her closing days were very sad. While the husband and boys were in the field, on Monday before her death, she was seized with a combined stroke of apoplexy and paralysis. This affected her mind. There was no relief for her sufferings until death came to set her free.

Blessed was her death, for now she doth rest from her labors.

"Not for the dead, in Christ, we weep,  
Their sorrows now are o'er;  
The sea is calm, the tempest past,  
On that eternal shore."

HER PASTOR.

## Married.

## Saunders-Bailey.

Mr. R. F. Saunders and Miss Katie L. Bailey were married at the home of the bride's parents, near Orangeville, Miss., by Chas. L. Lewis, on October 29, 1902.

CHAS. L. LEWIS.

## PERSONAL to SUBSCRIBERS

WE WILL SEND to every subscriber or reader of THE BAPTIST a full-sized ONE DOLLAR package of VITAE-ORE, by mail, POSTPAID, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and dopes of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. Vitae-ORE is a natural, hard, adamant rock-like substance—mineral—ore—mined from the ground like gold and silver, and requires about twenty years for oxidation. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water, drunk fresh at the springs. It is a geological discovery, to which there is nothing added, or taken from. It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Diphtheria, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, La Grippe, Malarial Fever, Nervous Prostration and General Debility, as thousands testify, and as no one, answering this, writing for a package, will deny after using. Give age, ill and sex.

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health, or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ill you have, by sending to us for a package. You must not write on a postal card. In answer to this, Address THEO. NOEL COMPANY, Dep't N. Y., 527, 5-9, 531 W. North Ave., Chicago, Ill.

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## WOMAN'S WORK.

## Woman's Central Committee.

Mrs. E. G. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

[All communications for this department should be sent to Mrs. J. L. Johnson, Clinton, Miss., who conducts the Woman's Page.]

## Program.

November, 1902.

SUBJECT—Woman's Missionary Union. MEMORY THOUGHT—The world awaits our help.

The immortal now must be the poor. To link our weakness with divine power.

1. THE BIBLE is used as the word of the Spirit in an Ideal Missionary Meeting. Helpful Thoughts: 2 Cor. 14:15; Luke 19:12-24; Rom. 15:26; Heb. 6:10; Matt. 20:27-28; Jer. 32:17.

2. PRAYER—For offerings of opportunities, willing hearts to do our part.

3. REASONS for engaging in Missionary Service: Introduction and conclusion of Annual Report of Cor. Sec. W. M. U.

4. PREPARED PAPER—The Theme of Service: (a) The joy of helping the needy; (b) Intercession with Christians; (c) Co-workers with God.

5. HEADINGS FOR BLACKBOARD—"Pray for," "Give thanks for," "Under each of these write facts calling for prayer, or thanksgiving, supplied by the Society. These may be obtained from 'Items found in Our Home' sent or from the Foreign Mission Journal."

6. SOLO—"I'll Go Where You Want Me to Go, Dear Lord."

7. LAFLET—"The Responsibility of Not Doing."—Mrs. G. P. Durham.

8. MINUTES of Last Meeting, Other Business. Consider Recommendations of Executive Committee W. M. U. Giving special attention to the third recommendation.

9. PLAN for securing a small amount of money for purchasing leaflets of good character which, in addition to the literature, may be obtained from W. M. U. Lit. Dept., 233 N. Howard St., Baltimore, Md.

10. REMEMBER in the Closing Prayer "our substitutes," the young people of the churches, the young women who are not interested in missions. Ask for the direction of the Holy Spirit in all W. M. U. work, that each may realize her responsibility for the success of the whole.

## Woman's Missionary Union.

## BASIS OF W. M. U. WORK.

The basis of W. M. U. work being Recommendations of the Home, Foreign and Sunday-School Boards, persistent, painstaking, prayerful effort has been made to render every possible assistance along all suggested lines of service.

## RECEIPTS FOR THE YEAR 1901-02.

Towards work in home and foreign lands as promoted by the Boards of the Southern Baptist

Convention, the Baptist women and children of the South have contributed in cash during the past year, \$54,776.52, an increase of \$1,803.25 over last year. Cash Contributions, \$34,787.17 to the Foreign Board; \$19,510 to the Home Board; \$478.87 to the Sunday-school Board. In contributions to the Home Board is included an offering of \$1,000 for the Church Building Loan Fund from Montgomery, Ala. Box Contributions: 369 boxes, valued at \$24,459.47, were sent to missionaries of the Home Board; 126 boxes, valued at \$8,840.8 to Sunday-school missionaries.

Christmas Offering for Foreign Missions. China, "the greatest mission field in the world" was again selected by the Foreign Board as the object of work for which offerings should be made at the season of rejoicing because of the gift of a Savior. As usual, special literature was prepared; 76,800 envelopes were distributed. Receipts, \$6,088.17. Accurate results cannot be obtained, as money is sometimes undesignated.

Week of Prayer and Self-denial For Home Missions. The third week in March has for several years been set aside as the time for making special effort in behalf of the Home Mission Board. A program adapted to every day of the week, including both Home and Foreign Fields, was prepared as an aid to meetings for prayer; also leaflets were furnished.

Children's Day. Children's Day in June for the Sunday-school Board is another special line of work. This was inaugurated in 1898 for the benefit of the Bible Fund, and Woman's Missionary Union has since endeavored to stimulate interest in the distribution of God's Word by Southern Baptists through their own agency—the Sunday-school Board. Program and mite boxes for last June were provided by Woman's Missionary Union.

Sunday-school Missionary Day. As in previous years, Missionary Day was emphasized in Recommendations for the year 1901-02. Appreciating that this service is acceptable to the Great Teacher, who gave to children a place in the new dispensation, W. M. U. again sought to interest pastors, superintendents of Sunday-schools, members of Mission Societies in making this a feature of their Sunday-schools. The program was prepared by Miss F. E. S. Heck, and as in former years,

contributions which are sent to the S. S. Board were equally divided and given to the Home and Foreign Boards.

## Copiah Box Packing.

The ladies of the Copiah association met with the Crystal Springs Church, Friday, October third, to pack their annual missionary box. The box this year was sent to Rev. J. F. McLeod, wife and four children, at Dayton, Texas. This is a very worthy missionary—his being a very difficult field. He has a territory forty miles square. In this territory there are over twenty communities of from one hundred to five hundred inhabitants each, that have no preaching of any kind, except what this missionary can do for them. We who live in a community of churches and preachers can hardly realize such a destitution, and yet there are many of just such places.

For the last few years, the Crystal Springs church has had the box packing with her. The ladies of this church take a great interest in this work, and always do nobly their part, both by the box and the visitors who came to participate. The dinners they serve are more akin to the old time wedding feasts than anything that they could be likened to of modern times. Their part to the box has always been the supplying the needs of the missionary himself, and this year they sustained a good record, by sending Bro. McLeod a good suit, winter and summer underwear, linen, shoes, hose, ties, parasol, gloves and etc., to the amount of \$34.50. If the dinner should be counted, and what Crystal Springs did for the box, she would stand ahead of any of our churches, but as it is, Wesson did the largest part. They have always done well, but this year they went away beyond anything they have ever done. They had the oldest child, a young girl, age sixteen. I do not know of a girl of that age at any place, that has more pretty underwear, shirt-waists, skirts, ribbons, belts, pins and etc. than has this girl. Her winter suit was pretty navy blue serge and the hat to match. The dress was hired made by the Wesson ladies at the dress-makers. Their contribution to this girl amounted to \$38.00.

Hazlehurst has for years taken as her part the preacher's wife. They always do well whatever they undertake, and this year they came up beautifully. Among the nice things sent Sister McLeod, was an elegant plush cape over a yard in length. It has been the custom of Mrs. Grandberry, for years to enclose a box of house medicines, and it was not overlooked, this year. Hazlehurst contributed \$35.00. Damascus church supplied the needs of the oldest boy, age 12. Everything they sent was of the best quality and they sent everything that a boy of that age could possibly wear. Damascus always goes beyond what is asked and provides some nice surprise—this year it was a fifty cent piece, placed in a pocket of a pair of pants, for this boy. Don't you know that this boy will be about as happy over that as over all his nice clothing! Theirs amounted to \$17.60.

County Line church supplied the needs of the nine year old boy. These ladies never find it any trouble to provide their part, and they always do it promptly and well. Their part amounted to nine dollars. Gallman church had the baby, a little girl named Hattie, age 4. It was beautiful and toughing to see the love that had gone into this child's clothing. Everything provided for her was in such quantities and of the best material. There were five lovely outing dresses made the little French blouse, and trimmed so prettily. A beautiful Sunday dress of Persian lawn, trimmed handsomely. Her flannels were of the best. There were little coffee jackets, a nice cloak and hood for Sunday, aprons in abundance, two pairs of shoes, stockings in large quantities, and last, but by no means least, to a child's heart, a package of chewing gum, and a lovely big doll with slippers and "sure enough curls." Their contribution amounted to \$17.85.

The rest of the churches sent sheets, pillow cases, table cloths, napkins, blankets, quilts, two bolts of domestic, one of the bleached, the other of the unbleached, and towels in great quantities. The contributions of the other churches were as follows:

Bethel.....\$6 25  
Harmony.....6 00  
New Zion.....8 50  
Spring Hill.....5 00  
Smyrna.....7 00  
Sylvarena.....2 00

It would hardly be true to say that Copiah Association sent the box, for there were three churches that did not help in this work, but we hope to report next year that all had a part. One church helped this year that has never helped before, and this encouraged us in the work.

May the blessings of our Lord rest upon all those who in any way helped in this worthy cause. Thanking all for their help in this work, I am your much encouraged vice-president.

Mrs. W. A. McComb.

## TEMPERANCE.

BY W. H. PATTON.

## License vs. Prohibition.

The traffic in liquor is a crime against God and man, hostile to all the best interests of society and should be placed under the ban of law and public opinion like all other offences against the general welfare.

The only consistent ground for a good citizen to take is total abstinence for the individual and prohibition for the State. The license system is not consistent with this idea, nor can it be defended on any grounds of morality, religion or reason.

If it is a bad and dangerous business, what right has the State to legalize its existence by license? License cannot be defended only as a compromise between right and wrong. The license system legalizes drunkard-making, places the business under the protection of the law and makes every citizen of the State a silent partner of the saloon keeper in his soul destroying work.

For every man killed, for every family desolated, for every mind robbed of reason, for every criminal sent to prison, for every pauper sent to the poor house by liquor, the State is responsible.

The State has licensed these men, and has set its seal of approval upon their business, and it is bound to protect them in it. The State is responsible for these results, and all the citizens of the State are responsible for these results, if they have consented to license.

It is true that every man is supposed to intend the natural results of his actions. And all men know the natural fruits of the liquor traffic. All know the dark streams of evil that run from the saloon.

All who favor licensing the saloon, therefore, are supposed to intend all these results.

Now what can be said in favor of Prohibition? The first great argument is, it is right. It puts the State and the citizens of the State in the right attitude toward the liquor traffic. It seals with the seal of condemnation the whole business, and it takes that business off from the consciences of the people. It does not make me a silent partner in a business I abhor, but it makes it my privilege and duty to hunt down as I would a mad dog, and do all in my power to destroy the trade.

It was God's plan, to announce laws which should be educating forces toward Himself forever. It is well to model our State government after this divine plan, to denounce things that are wrong, to put all evil under the ban of law.

Sixty-three of the seventy-five counties in this State have driven the saloon business out, and the next legislature should either prohibit the sale, manufacture, or giving away of all intoxicating liquor within the State, or submit a constitutional amendment to be voted on by the people. The way to get that law would be by an organized effort on the part of the better element of the State to see that men are sent to the next legislature that favor such a law, and men that cannot be changed by the money of the liquor men.

"The Carrollton Conservative," published in a great white county of Mississippi that borders to the Delta, classes the misguided zealot who endangers race prejudice with the peripatetic pleader who stirs up class hatred, than which the Conservative says there is no more dangerous citizen."

The above was clipped from the Picayune Bureau of Jackson correspondence which voices the sentiment of most of the voters of Mississippi.

Hon. E. F. Noel was interviewed while in New Orleans and he gave the legal status of the question. He is an all round good man and would make a good Governor.

A decision of the United States court of appeals recently sitting at St. Louis has created great consternation among saloon-keepers, and they are asking, "What next?" The decision of that court is to the effect that a saloon-keeper may be held responsible for the death of a patron of his place in the event that death occurs from an accident resulting from the inebriated condition of the patron.

## Scald Head

That itching, disgusting disease of the scalp, can be completely cured by

## Tetterine

"I have an invalid friend from Florida who derives great benefit from Tetterine in a case of chronic Tetter. Send another box." Dr. James C. Lewis, Tip Top, Ky.

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I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

CHARLES GIBBARD.

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## Personal.

—Bro. H. Eastland, of Forest, attended Spilman-Leavell meeting in Jackson.

—Two brethren above 60 years of age were present at the Sunday-school institute, and took very deep interest in it.

—Dr. Patrick, president of the institution, says: "Our patronage has grown considerably since the opening of the school, and the school is larger than ever in its history."

—The church at Lumberton has determined to go from half to full time, and have called Bro. J. P. Calpepper as pastor. We do not know whether he will accept or not.

—The church at Meridianville will at once build a preacher's home, and go from one Sunday to full time next year. This is a wonderful stride this plucky little church is taking.

—From Florence we noted the presence in the Institute of Rev. A. L. Bryant, Sister O'Brian, Sister Jennings, Sister South, Miss Mattie Berry and Bro. W. D. and R. Siren, and J. H. Rogers.

—Rev. E. L. Wesson, of Sardis, left for his new pastorate in Marshall, Texas, last Monday. We trust he may find his new field pleasant and fruitful. He will miss him from the ranks of the pastors in Mississippi.

—Bro. J. A. Hill of Pocomoke, Md., says: "A Baptist who does not take his religion generally does not support his pastor, the mission work or any good cause, and he is nearer right than some would be willing to admit."

—The Winona Baptist Church has determined to build a \$10,000 house of worship, and will begin at once raising funds for this purpose. It is a move in the right direction and they are able to do what they are undertaking.

—Rev. H. J. Vanlendingham, of West Point, will be available next year as pastor of some church contiguous to West Point. There are no truer or sadder men than he. He has made a good record and God has adorned his work.

—The Sunday-school at Wesson is quite large. More room is needed. E. A. Rowan has served this school as superintendent for nearly 25 years and holds a warm place in Wesson. He attended the Spilman-Leavell Institute at Jackson.

—Pastor W. A. McComb, of Crystal Springs, has received a very hearty call to the pastorate of the First Baptist church, Gloster, which is now one of the strongest churches in the State. He is prayerfully considering the matter, ready to go where God leads.

—The editor and family acknowledge receipt of an invitation to attend the marriage of Miss Olive Sproles, daughter of Rev. and Mrs. H. P. Sproles, of Vicksburg, to Mr. John H. Venable, of Jackson, on the 19th inst., at one o'clock, First Baptist Church, Vicksburg.

—After an editorial service of 15 years for Louisiana, Rev. R. M. Boone departs, having sold his entire interest in The Chronicle. We read the Chronicle always with interest and profit. Bro. Boone was sound and reliable, and will go down into history as a strong factor in the development of Baptist affairs in Louisiana.

—A trip to the Rookery of Jackson is equal to a trip to Chinatown. The Chinatown of lens and open joints, and the Rookery's own particular life, Chinatown, where everything in fiction and war is on view and on sale at prices the

lowest. By the way, you want to look up that special offer the Rookery is making of 12 breakfast plates free—see their ad. today.

—"Lastings Hymns" is a good seller. Within 10 days we have shipped out to various churches over ten dozen copies, and all are pleased with the book. The Woman's Missionary Union has a hymn from this collection in its program for November. It is that beautiful hymn of submission and consecration "I'll Go where you want Me to Go, Dear Lord." We are now prepared to furnish this book round and shaped notes.

—The rooms of THE BAPTIST have during the current week been honored with an unusually large number of brethren from various parts of the State. Some of them were present as members of the Convention Board which was in session this week, others were before the Board on business, and yet others were in the city on various business. We are always glad to have our brethren call on us, and regret that we have not the space to make personal mention of all of them.

—Harris' Bus. College, Jackson, Mississippi, secures a greater per cent. of its students good positions, than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-nine applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

—Miss Mollie Matthews, of this city, who was arrested a short time ago for transmitting through the mails obscene letters, was indicted last week by the federal grand jury in session in this city, on eight counts, each count based on an obscene letter. She was re-arrested but trial put off till May term of federal court. This will be slight warning to any who may have been guilty of similar violations of law. It appears that Miss Matthews was engaged in a scheme of black-mailing. Prompt and severe dealing is the only remedy against such violations of the postal laws.

## How's This!

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WALDING, KINNAN & MARVIN,  
Wholesale Druggists, Toledo, O.  
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

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## WOULD YOU CARE

to be cured of stomach trouble, constipation, torpid or congested liver? Would you like to be sure that your kidneys are always in perfect condition? Would you wish to be free from backache, rheumatism and catarrh? The Vernal Remedy Company, Buffalo, N. Y., will send you free and prepaid a trial bottle of their Vernal Saw Palmetto Berry Wine, which makes all of the above troubles impossible. One dose a day of this remedy does the work and cures perfectly, to stay cured. There is no trouble and but a trifle of expense to cure the most stubborn case. Every reader of THE BAPTIST who needs it may have a trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, N. Y. It cures catarrh, flatulence, indigestion, constipation of bowels, and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and prostate gland it is a wonder worker.

## DINING CAR SERVICE.

Mobile and Ohio Reduces Time to St. Louis.

"The Mobile and Ohio Railroad is engaged in a commendable effort to annihilate space between this city and St. Louis, and, beginning Sunday, August 31st, it will materially shorten the time taken to traverse the distance between the two cities by the way of Meridian. And this date, too, will mark the inauguration of dining car service a la carte, on this line. This innovation will be a welcome one to travelers, who heretofore have been subjected to the abomination of taking their meals on the catch-as-catch-can plan at meal stations along the route. Passengers, by means of this new service, will be enabled to eat when they feel disposed, eat what they want at their leisure and pay only for what they order, with a choice of anything in the gastronomic line from a cup of coffee to a course dinner.

These new dining cars, by the way, are to be veritable palaces, fitted with every possible convenience known to modern railroad traffic. The decorations are of a superb order and the cars are brilliantly illuminated with incandescents, while a plentiful supply of electric fans will keep the atmosphere at a comfortable temperature, no matter how high the mercury may soar outside the cars.

The cuisine will leave nothing to be desired, and in this particular little more need be said than that it will be on a scale that will excel that of the Mobile and Ohio's eating house at Artesia, Miss., and which gave that hostelry the reputation of serving about the best meal to be had on the line of any railroad in the United States.

One of the most striking as well as pleasant features of this service is the announcement by the management that it will make of the dining car service merely a convenience for the traveling public, serving everything at as near cost as possible, with no desire to make the service a source of profit to the company."—From "The Times-Democrat," New Orleans, La., August 29th, 1902.

## GOOD POSITION.

Pay Tuition After Position is Secured.

A worthy student from each postoffice may pay tuition without security after course is completed and position is secured. For "Application Blank A" and catalog, address DRAUGHON'S PRACTICAL BUS. COLLEGE. (Write either place.) Montgomery, Shreveport, Ft. Worth, Galveston, Nashville, Atlanta, St. Louis and Little Rock.

\$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than \$100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. \$1. Sold by Fulgham & Co., druggists. Mail orders promptly filled.

Take the  
G. & S. I. R. R.  
Quickest and Best.

Connects with trains in all directions at GULFPORT, HATTIESBURG and JACKSON.

Through Line to Gulfport, Miss.

The New Port of the South

## DOUBLE DAILY SERVICE.

Short Line between Jackson and the Gulf. Making close connections with trains for all points from

GULFPORT, HATTIESBURG, JACKSON.

## Two Through Trains Daily.

	No. 2.	No. 4.
Leave Gulfport,	6:45 a. m.	3:55 p. m.
" Hattiesburg,	10:10 a. m.	7:15 p. m.
Arrive Jackson,	2:00 p. m.	11:05 p. m.
	No. 1.	No. 3.
Arrive Gulfport,	11:15 a. m.	10:00 p. m.
" Hattiesburg,	8:15 a. m.	6:35 p. m.
Leave Jackson,	4:35 a. m.	2:40 p. m.

These trains are arranged with a view of making all desirable connections at

GULFPORT, HATTIESBURG, JACKSON.

Parties can leave Jackson in the afternoon and reach Mobile or points on the Gulf Coast the same night, or take the L. & N. Coast train in the morning and go to interior towns without lying over in Gulfport.

## 1000 Mile Tickets

GOOD FOR ONE YEAR \$25.00.

For further particulars call on or address

Thos. P. Hale,

General Passenger Agent,

Gulfport, Miss.